THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends" (PROVERBS 17: 9).

No. 27, Vol. LXXVII. Thursday, July 8, 1915. Price One Penny.

FROM FAR AWAY HAWAII.

PRESIDENT JOSEPH F. SMITH, in a letter to President Hyrum M. Smith, dated Lanihuli, Laie, Oahu, Hawaii, May 27th, 1915, makes some very interesting observations and reflections, which the readers of the *Star* will peruse with great pleasure. After having stated that he and the party made the trip from San Francisco to Honolulu in six and a half days, and that the voyage was very pleasant, the President writes:

"Brothers Smoot, Woolley, and Miner, and a number of the saints met us at the wharf with autos and flower leis (wreaths), with which they almost smothered us.

"The next day we came out to Laie in automobiles—a wonderful contrast to the style in which we traveled sixty-one years ago, or fifty-one years ago, or thirty years ago, or even in any of my three later visits to these Islands. In those days we sailed in sloops or brigs or barks, and in the steerage, or forecastle, or hold, of the crafts, with a sailing record of from twelve to twenty-seven days each voyage. And when on land, we walked, or 'rode and tied' one native pony between two or three traveling elders. We were glad to get such chances as those to fill a mission in the Islands of Hawaii. Now we rode from home in an elegant palace car, with two porters to feed and wait on us in the height of modern fashion. Then we had a sea voyage in a palatial ship, with every modern convenience and equipment, with wireless telegraphy, by means of which one can commune from mid-ocean with friends at home, some two thousand miles away, and receive communications from loved ones there, and, while for six days or more we were separated from land, we could read the daily wireless news from the war-stricken nations of Europe and from almost every part of

the world. Then, when we landed at Honolulu, the principal city of the Territory of Hawaii, with a population of between forty thousand and fifty thousand people, we boarded the latest and most perfect automobiles and could speed away to almost any part of the Island of Oahu, the most important, most populous and wealthiest island of the group.

"Besides the almost omnipresent automobile, a railroad nearly circumscribes this Island, with vast networks of rails permeating the sugar-cane fields. The old grass-thatched huts have given place to comfortable and pleasant homes and grounds beautified with evergreens and flowers. Modern furniture, comforts, and conveniences of homes have supplanted the gourds, calabashes and pandanus-leaf mats, on which the natives slept, and the native kapa, which furnished their clothing and the coverings of their beds. To a great extent the ancient and dim light of the kukui-nut and the oil lamp has given place to the brilliant illumination of modern electric lights.

"So, this little portion of the world is moving along the lines of modern advancement, in unison with the older and more cultured portions of it. In brief, I may say our saints in Hawaii, especially those of this little colony and those of Honolulu, are apparently in vastly better temporal conditions than I have ever seen them in before. Every indication points to the belief that they have made excellent spiritual progress also. We find President S. E. Woolley and his co-laborers spirited and interested in their work, and enjoying the confidence and love of their people. Very much depends upon this fact, and the good results are manifest.

"The little plantation of Laie is just now in very safe and satisfactory financial condition, as well as in good promise and prospect for continued prosperity.

"Bishop Nibley and wife left here this morning to visit Kilauea, the volcano. They can not get back to Honolulu before next Sunday morning.

"On the 5th of June we expect to start for home on the steamship *Sierra*. Brother and Sister Smoot went to the city with the bishop. We expect to go to the city to-morrow with President Woolley.

"Perhaps I should tell you, which you doubtless know, that Laie is the name of our plantation. There are about five hundred acres of it in sugar cane. Two hundred and fifty acres of cane are worked into sugar each year. The neighboring Kahuku plantation buys our cane, and makes the sugar. Lanihuli, the Laie home, is the birthplace of E. Wesley. It is now a very beautiful place. For a long time no trees could be found that would grow here, on account of the strong trade-winds, but a few years ago a species of rapid-growing trees was found which thrives abundantly, and the rapid growth of these trees has entirely changed the appearance of the country."

CHARITY.

ONE of the deepest conceptions of religion is that pure emotion which we call love. Such a little word—so simple and plain—and yet carrying a preponderance of weight! "Though I speak with the tongues of men and angels," says Paul, "and have not charity ["love" is the better rendering of that word], I am become as sounding brass and a tinkling cymbal." And the reason is obvious. Words without emotion are hollow, they are unpersuasive, they are brazen. There might be eloquence; yes, but with no vital force. The feeling under which the mind is moved with great sensibility or passion is gone. The nucleus is wanting.

"And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing." A sweeping statement, but true. Why? Because the final result is of greater importance than that which leads up to it. Because without the end the means is nothing. "Prophecy," ability to "understand all mysteries and all knowledge," and the possession of "all faith" are merely the means which lead to the end, that end being charity.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." A gift to the needy is charity rightly enough, but it should be given with the least token of sympathy; and devotion, intelligence, and common sense should be used in the giving so that it will influence and elevate character. It is not so much the giving of money as getting to know the recipient; entering into their thoughts; letting them partake of your cheerfulness, your brightness, your optimism of life; making their life a little higher, their ambition a little greater; awakening the fuller side of life, that a little more of the gospel of Christ might creep in and start into action the almost dormant virtue, which will eventually, if nurtured, be able to bestow the same blessing on some other lowly creature. And do not think the one to whom you are administering is the only one that profits. No, far from it. You can learn patience, vigor, and contentment automatically, if successful in your work. And, if successful, it is because the relation with them has been good and happy.

Charity truly includes a multitude of virtues and might be said to constitute the perfect man. "Charity suffereth long" and "endureth all things," which constitutes patience; "is kind," showing it possesses the virtue of kindness; "charity envieth not," which shows forgiving disposition; "charity vaunteth not itself, is not puffed up," showing humbleness; "doth not behave itself unseemly," which inclines it toward respectability; "seeketh not her own," showing lack of selfishness; "is not easily provoked," which shows self-control; "thinketh no evil," proving it to be

without guile; "endureth all things," showing stability; "rejoiceth not in iniquity, but rejoiceth in the truth," which shows it delights in the gospel of Christ; and it "believeth all things," showing it possesses faith.

With all these talents to its credit, charity can, I think, be classed above all things which we should seek for, with the possible exception of love. But love and charity are so inseparably united that they are almost one and the same thing. It is an impossibility to have charity without love, or love without charity. Where one is the other is always to be found, and if we have charity from which the love has evaporated, it is not charity; but mock charity. "Above all things," says Peter, "have fervent charity among yourselves," and Paul's testimony—"above all things put on charity"—is just as strong. The reason for these statements is, that if you "put on charity," "ye shall neither be barren nor unfruitful in the knowledge of your Lord Jesus Christ"; you will not need to worry about sins, for "charity shall cover the multitude of sins," and your doubts will vanish because charity is the bond of perfectness, and "the end of commandment out of a pure heart."

Charity, then, is the one thing which we must all possess. We must coax it, cajole it, pamper it; anything to get it. And when we do get it, make it the central rallying point for thought; speak it and act it, that you may become sound in it; "let flee all youthful lusts" and follow charity, and then you may "call on the Lord out of a pure heart," and join with Paul in saying, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

Edinburgh. J. KENNETH CANNON.

THE QUALIFICATIONS OF MISSIONARIES.

THE characteristics of a good missionary are: "A man who has sociability—whose friendship is permanent and sparkling—who can ingratiate himself into the confidence and favor of men who are in darkness. This cannot be done offhand. You must get acquainted with a man, learn him and gain his confidence and make him feel and know that your only desire is to do him good and bless him. Then you can tell him your message, and give him the good things you have for him kindly and lovingly. * * * In the very first place a missionary should have in himself the testimony of the Spirit of God—the witness of the Holy Ghost. If he has not this, he has nothing to give. Men are not converted by eloquence or oratory; they are convinced when they are satisfied that you have the truth and Spirit of God."—PRESIDENT JOSEPH F. SMITH.

A DAY OF JUDGMENT.

A Bagatelle in Rhyme, by J. M. S.

Good brethren, listen to my simple story
Of Simon Clodpate's sad career.
He ran, like others, in life's race for glory
But lost; and why, we now shall hear.

At birth, without regard to bread and butter,
He joined a family of ten;
Had little food; few rags; played in the gutter,
And thus grew up—a citizen.
His father drank, smoked, voted, and was lazy,
But told his country what to do.
His mother schemed and worked till almost crazy,
Then cried, and worked again for two.
For thus the burden seemed to be divided:
She, frail, with home-cares was bowed down;
He, strong, was loaded—not to be one-sided—
In every public-house in town.

Years passed. Our Simon got an "education"
Somehow, in college, for a year.
He learned to smoke and talk like thunderation;
In poker games he had no peer.
Of love affairs he gathered an assortment—
All dead plants, pressed between the leaves
Of life's great record of his own deportment;
Or egg-shells, filched from birds by thieves.
And thus equipped for the impending battle
He faced the problem, What to do.
The old man grunted, "Go plumb to Seattle,
Or to New York, or Buffalo.
Be a policeman, mayor, or politician
And boss a party, just like Tweed;
Or, hang a shingle out as a physician,
Or, in reform work take the lead."
His mother said, "My son shall be a preacher,
That is the easiest ever was;
Who knows but he some day will be a Beecher?
For he has talent; so he has."

In Simon's country there were mills—a billion,
And each turned out some precious gold
Produced by sweating toilers by the million,
Who ground and ground, in heat and cold.
There was enough for all, of golden treasure,
But many grabbed the lion's share;
Like pigs in mud, they wallowed in pleasure,
While others hungry were, and bare.
And so there was a never-ending struggle
For grinding mills, for sacks and pails—
A race, a fight, a cheating, or a juggle,
And much display of peacock tails.

Now, Simon Clodpate, as a zealous preacher
Would slake by golden brooks, his thirst;
Would seek, like many another worldly teacher,
The money, not the kingdom, first.

He got a rather motley congregation,
Some money sharks to pass the plate:
And liquor-dealers eager for salvation
If they could get a bargain rate.
There were respected folks with long-drawn faces,
Who soared above the common moor;
And painted fashion dolls in silk and laces,
But not a sinner, and no poor.

The first time Simon was to preach, he trembled;
But daddy said to him, with glee,
"Imagine you have cabbage heads assembled
That neither know a thing, nor see."
He did. But soon, one Brussel sprout, quite tender,
Began to snore, and one to sneeze;
That settled it. He could no longer render
His maiden speech, but had to cease.
But later on he mustered more assurance
In dealing out theology.
He copied sermonettes with great endurance,
And worked them off untiringly.

As "higher critic" he endorsed the finding
That Bibles should be kept about,
If costly and artistic is the binding
And many chapters be torn out.
He taught that man is nearest kin to monkey;
That worlds, like Topsy, "simply growed."
His argument was worthy of a braying donkey:
"'Tis true," said he, "or I'll be blowed."
As party politician, he conceded
That sheep have stomachs, and must eat,
And that to get the wool, some feed is needed;
"But after all," said he, "they'll bleat."
Upon the power of faith, one day descanting,
"Believe," quoth he, "and all is well.
Believe that 'Broadway' toward heaven is slanting,
So sinners shall not slide to hell.
Belief is alchemy—makes gold of copper;
It turns the heavens upside down.
It changes into truth the biggest whopper
And gives to all men harp and crown."
The gifts of faith, he held, we need no longer,
"For dentists can our teeth repair,
And if limbs break, Cork legs are much stronger,
And wigs look just as well as hair.

One question cost him many a mental tussle:
"What's orthodoxy?" Yet ere long
He knew. Said he, "It is no more a puzzle,
My doxy's right; all else is wrong."

Among his fellows, Simon was a hero;
With charity his soul was filled
For all who were not "Mormons." Like a Nero
He raved, "Let all the saints be killed!"

And thus he "labored" for his compensation
Till one day, unexpectedly,
A messenger stood in his congregation
And asked for his authority.

On all sides in the church was consternation.
The messenger was calm; and clear
Above the din rang his interrogation
Again, "Who made *you* preacher here?"
"Give answer!" now was heard throughout the building.
From Simon's face the color went,
But he, reluctantly, to clamor yielding,
Replied, "By heaven I am sent."

"Credentials!" the messenger demanded.
"Cre—what?" (Perhaps he did not hear.)
"Credentials!" (A book he then him handed):
"O, yes, of course! My papers? Here."

It was a Bible picked up from the table.
The stranger laid it down again.
"This book," he said, "you claim is mostly fable,
You now appeal to it in vain.
It tells us of good men in former ages—
Of Moses, Aaron, Peter, John;
How they were called and served without world's wages,
And how eternal life they won.
But nothing there makes you a priest or teacher;
The Bible stamps you as a fraud."

Then rose the rage of the convicted preacher,
"Slay him," he hissed, and stamped and clawed.
And pandemonium broke loose. Around them,
"Blood, blood," the mob was heard to shout.
Just then something did happen to confound them,
For suddenly the lights went out.
A dark pall fell, like smoke. The heat was stifling,
The thunders rolled. The clouds belched fire.
A crash! The lightning struck. No time for trifling,
Down came with roar, the lofty spire.
Flames spit and hiss. Man tramples on his brother.
Some shriek; some try a prayer to lisp.
Some, in the last despair, embrace each other—
When found, they're but a shapeless crisp.

And such was Simon Clodpate's end, in terror;
And this was how he lost his way.
It was too late to turn from fatal error
On that dread, solemn, judgment day.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 8, 1915.

EDITORIAL.

SIGNS OF THE TIME OF THE END.

THE venerable President of the Church, Joseph F. Smith, in his letter from the Hawaiian Islands, published elsewhere in this issue of the *Star*, calls attention to the wonderful progress the world has made during the last fifty or sixty years. He notes the vast difference in the means of communication; the miracles of the wireless; the prosperity of the Islanders who have exchanged the primitive huts, furniture, and kitchen utensils for modern and elegantly equipped dwellings; and also their spiritual advancement since the missionaries first came there with the gospel message. The difference between present and former conditions of the world, and the rapidity with which changes are taking place in our day are certainly signs of the time which we do well to note and to interpret.

Among the signs by which we may know "the time of the end" are these: (1) "There shall be a time of trouble, such as never was since there was a nation"; (2) "many shall run to and fro"; and, (3) "knowledge shall be increased" (Dan. 12: 1, 4). Who can contemplate intelligently what is taking place in the world to-day without feeling convinced that we are living in the very period of the world's history which passed before the prophetic view of Daniel when he penned those lines? And who, with the signs of the time accumulating all around us can deny the truth of the testimony of the Prophet Joseph, that the end is approaching? Is it not true that we are living in an age of trouble, "such as never was since there was a nation?" Is it not true that the improved means of communication in all parts of the earth have multiplied to such an extent that travel has become general, or, as Daniel says, "Many shall run to and fro?" Is it not a fact that knowledge has increased beyond the most sanguine dreams of former generations? The facts speak for themselves. They testify to the inspiration of former prophets; and no less convincingly to the divine mission of the prophets of the present dispensation.

One thought is suggested by the rapid advance of civilization in the Hawaiian Islands. Some modern scientists always, when discussing the progress made by any part of mankind in past ages, regard it as an exceedingly slow process. They talk of thousands of years as required for every little forward step, and if they

happen to find evidences of art in the tombs of nations of the past, they at once conclude that immeasurable years rolled by before they reached the stage at which they were capable of making a piece of pottery, or scratching a crude picture on a rock. But here we have, in recent times, an entire nation civilized as by magic in a very short time.

The Hawaiian people welcomed teachers among them in 1820, and in less than 40 years most of them could read and write, and the women could sew. In 1840 the people had a constitution and a civilized government. To-day the Hawaiians, as President Smith remarks, are "moving along the lines of modern advancement, in unison with the older and more cultured portions" of the world. According to the scientific theories referred to it should have taken thousands of years to effect this transformation, but it did not.

The fact is that man, no matter how far he may be removed from the original state of knowledge and excellence enjoyed by our first ancestors, through their relations with our heavenly Father, their guide and instructor, still retain the divine image. Man is, therefore, capable of rapid advancement, whenever he receives the instruction needed. Some of the American Indians furnish another illustration of this fact.

We have spoken of the rapid advancement of knowledge as a sign of the time of the end. This does not mean the end of time, but the end of the old order of things as the preliminary to the new era during which more perfect conditions will prevail upon the earth, because the children of men will acknowledge our Lord and Savior as their supreme Ruler in all things. That is what the signs mean. For notwithstanding all adverse influences the day of the Millennium is dawning and it will soon be here in all its splendor.

J. M. S.

THE ROYAL MARRIAGE FEAST.

A CERTAIN king decided to have a banquet in honor of the marriage of his son. A number of guests had been invited, and when the appointed time was drawing near, messengers were sent out to remind them of the invitation; but they had concluded not to come. Time passed, and royal attendants were again dispatched to those who had been invited, with this message: "Behold I have prepared my banquet; my oxen and my fatlings are killed, and all things are ready: come to the marriage." For some reason or other these recipients of royal favor made light of the invitation and excused themselves on the ground of business engagements. One had a farm which needed his attention, and another could not spare time to leave his shop. False reports must have been circulated about either the King or his Son, causing the royal court to be held in contempt, and engendering hatred, for some of

those invited even dared to deride and assault the messengers and murder them. Naturally, when the King heard this he was angry and sent forth an army which captured the murderers and destroyed their city.

Then he gathered his attendants and said to them: "The banquet is ready, but those who were invited were unworthy. Go therefore into the highways and invite as many as ye can find." His servants did so, and the halls were filled with guests.

In Oriental countries, at the time of this narrative, it was customary to wear long, white robes at such festivals, and to appear in any other garment was considered very disrespectful.

The host provided the robes for his guests, so that there was no excuse for not wearing one. But when the King passed through the banquet hall in order to see if everything was in order, he found a guest without the wedding garment. In all probability he considered his own robe just as good as that furnished by the King; or, perhaps he did not care enough for the company and the host to show his respect and appreciation by wearing a clean suit of clothes. At all events, there was no excuse and no justification for this show of contempt, wherefore the King ordered him bound hand and foot and thrown into the dark dungeon outside the banqueting hall.

Our Lord, as is well known, uses this incident from life, as a striking illustration of events connected with the kingdom of heaven (Matt. 22: 1-14). When the time had come for the fulfilment of the prophecies concerning the Messiah, the servants of God were sent to the chosen people, but these refused to accept their message. They scorned and persecuted the messengers. And the result was that the soldiers of Titus "destroyed the murderers and burnt their city." Then others were sent forth with instructions to go upon the "highways"—the places where the roads cross—and to invite everybody. They did so. Paul, Silas, Barnabas, Peter, and others, went to all the great centers of culture and commerce, such as Rome, Ephesus, Corinth, Alexandria, etc., and preached the gospel to "every creature."

But the great point of the parable is this, that neither the invitation extended, nor the acceptance of this invitation and the actual presence in the banqueting-hall, is of any avail except we come in the robe provided by the King himself. In other words, membership in the Church does not insure salvation, unless we conform to all the rules and laws which God has made for the guidance of His Church. In the Church of our Lord no one can be a law to himself, and live in accordance with his own inclinations and whims, if these are contrary to the will of God. Everyone must accept the robe of the King, no matter how precious his own may be. Here on earth, it may be possible to obtain an entrance on the representation that we believe in the principles of the gospel and are willing to put them into practice, but if this repre-

sentation is false; if we do not believe what we profess to believe, and do not strive to practice it, it is better to be outside the banqueting-hall, for to enter under a profession that is not true can only bring disaster when the King comes to look over the guests. The parable is a solemn warning against hypocrisy.

At the same time it contains encouragement to all who are honestly desirous of being guests at the marriage feast of the Lamb. It is not a question of worthiness or unworthiness. All are invited. And all will be provided with the proper robe, if they will but put it on; that is, if they will earnestly strive to do the will of the Lord, under the direction of His servants. No other qualification is required. There is, therefore, both warning and encouragement in this parable of the Royal Marriage Feast.

J. M. S.

FAITH IN GOD PROMOTED BY KNOWLEDGE.

It has been my experience, during the past six months, to meet a great many people who have said, "There is no God, or He would not allow this wicked war to go on in the world." The constant reiteration of this impious phrase has caused me to question those who have said it, and I find them to be grossly ignorant concerning God and His wonderful works among the children of men from the beginning.

Bibles are cheap. They can be found in nearly every home; but to the class of people alluded to above, they are more for ornaments than for study. Every Latter-day Saint knows, or at least should know, that the Scriptures were given unto the children of men, testifying of God, His divine attributes, and His wonderful works among those who have lived on the earth before us, to promote and strengthen their faith in Him. There is one thing man has always been in possession of, and that is his free agency, to choose light or darkness, right or wrong, happiness or misery, good or bad, according to his own judgment. But God has given him certain laws and commandments, with the additional rich promise of His choicest blessings, if he obeyed them, ever since he placed him on the earth; "Nevertheless thou mayest choose for thyself, for it is given unto thee"; but remember, "I forbid it," were His words in the first instance, and every prophet the Lord has raised up since that time has conveyed this same thought to us. God is a God of knowledge, power, judgment, justice, mercy and truth, and because of His infinite knowledge of His multifarious creations He has always desired of His children, above all other things, that they should obey Him. He is just and bountiful in bestowing blessings upon those that obey Him, as He is terrible in pouring out wrath upon those that disobey.

Abraham obeyed Him so perfectly, that not only he was blessed, but he received the promise that through him should all the

nations of the earth be blessed. Christ obeyed and conquered death for all that obey Him.

Thousands of honest people in former days, as well as in these latter days, have obeyed Christ's gospel implicitly and have received the blessings promised to the faithful, which is salvation. We can truthfully say that because men have been taught, for ages past, to love darkness rather than light, and to look upon the gospel as something incomprehensible and mysterious, and the most wonderful works of God as fallacious, they have failed to gain sufficient knowledge to instil within their hearts a simple faith in God and His Son Jesus Christ, which faith brings happiness and salvation in this life as well as in the life to come. The words of the Scriptures come back to us, at this present time, very forcibly: "The wages of sin is death, but the gift of God is eternal life." Let us all, day by day, increase our knowledge of God so that our foundation may be built upon the rock of faith, that no matter what course the events of the world take, our faith will not be shattered, but continue on fighting the good fight to the end. Orson F. Whitney, in his poem "Elias," writes:

"The love that hath redeemed all worlds
All worlds must still redeem;
But mercy cannot justice rob—
Or where were Elohim?
Freedom—man's faith, man's work, God's grace—
Must span the great gulf o'er;
Life, death, the guerdon or the doom,
Rejoice we or deplore."

Leicester. GEORGE S. BALLIF.

INDIFFERENCE.

SOME members of the Church, I am afraid, are very indifferent in attending to their duties. They do not attend the meetings, for instance, as regularly as they should. As everyone knows, one day is set apart—the Sabbath—to enable us to attend our meetings. These meetings are held in order that we may praise the Lord, and gain a wider knowledge of the gospel of Jesus Christ. So those who are not attending their meetings should do so, because it behooves us all to gain a knowledge of the gospel in these times of trouble. There may come a time—and very shortly, too—when the saints will be left without the elders to attend them, and to teach them the gospel. It is said that "The glory of God is intelligence," and if this is so, then we must attend to our meetings. There is a story which has been told and retold. A fellow read the dictionary through, and on being asked how he liked it, he said, "Well, it was all right; but the subject was changed too many times!" This story can be applied to "Mormonism." The

subjects are many, and they need a great deal of attention if we want to master them. The way to do this is to attend our meetings, and be taught by the elders of Israel.

Some attend their meetings but derive little benefit therefrom. The reason is this, they do not go to meeting with a spirit of unity. They are faultfinders. Some do not care to hear about the Word of Wisdom, though it is beneficial to us if we keep it. Many are indifferent to this commandment. In the Doctrine and Covenants, Section 89, verse 5, it says: "That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father * * *." And again, in the seventh and eighth verses: "And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill." Some rise at testimony meetings and say that they know that Joseph Smith was a true prophet of the living God, and yet that spirit of indifference is with them. Right after meeting do they go contrary to the commandment. In the section of the Doctrine and Covenants just quoted, the nineteenth verse, we read: "And shall find wisdom and great treasures of knowledge, even hidden treasures." Take heed of these things and do not let us be lukewarm; but let us try and keep the commandments of God if we wish to gain these treasures.

The same spirit of indifference is manifest in the law of tithing. We find numbers of scriptural references to show that tithing is a law of the Church; yet there are those who do not pay it.

We come across some who do keep the law of tithing but do not keep the Word of Wisdom, or vice versa. It is essential that we should keep all the commandments of the Lord if we wish to gain the highest glory in our Father's kingdom. In the Doctrine and Covenants, Section 76, verse 5, we read: "For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end." Let us then serve the Lord with our whole heart, and do not let the spirit of indifference be with us, but let us obey all the commandments of God.

REG. A. HANSON.

RELIGION has done much to advance mankind. By religion we shall understand everything to be included which draws a man out of the pursuit of his own selfish pleasures and gratifications, which leads him to reverence the Creative hand in the external world, in the things which are in fact, and still more to recognize the spiritual mind in his own inward glimpses of, and aspirations after the things which may be.—CLAIRE JEANNE REED.

TESTIMONY.

A THEOLOGIAN of note, some months ago, speaking of the war, said, "It is the death of mystic Christianity. Let us will that it be the birth of an ethic Christianity that men really practice." Let us really hope that it will be the birth of the "ethic Christianity" which is all-powerful, because it comes to us in the language, "Thus saith the Lord." Ethics alone has not and will not transform a life. Ethics alone never saved a soul. Only a knowledge of Christian ethics, coupled with the positive conviction that the words of Christ are the words of God, will completely subdue the selfish propensities of the human heart. Men may philosophize all they will, but they never did and they never will coin a word that will take hold of the soul and hold the soul like the word of God, fused into man's spirit by the Spirit of God.

How can Edward Lewis say (in the December, 1914, *Atlantic Monthly*), "the Church is beginning to doubt the historicity and reality of Jesus," and that "there is no whole-hearted attempt to follow Him," without starting a storm of denunciation from the pulpit? Can it be that the truth spoken by a fourteen-year-old boy, in 1820, is dawning upon the minds of the modern clergy; and they are beginning to discover that they have only the husk of Christianity, a "form of godliness," without the life and power of the Holy Ghost?

George A. Gordon, in the *Atlantic Monthly*, June, 1913, asks in the words of Kant, humanity's universal question about religion, "What can I know?" And then, as if to give the answer hopefully, says, "Christians were not meant to rely solely upon the epic history of the Master, to go back two thousand years to find the warrant for their faith." Mr. Gordon here unwittingly expresses the "Mormon" view of the "warrant for faith." Undoubting faith that did and does now reach out to God, and finds its present soul-satisfying "warrant," is the very life and strength of "Mormonism." The restored gospel, as one of its important proclamations to the world, declares, that "Christians were not meant" to linger always at the foot hills in the twilight of mere belief, but that it is their right and duty to ascend by trusting, conquering faith to the summit, where they can "walk in the light as God is in the light." "Mormonism" has come to reannunciate the Master's promise, "If any man will do the will of the Father, he shall know of the doctrine."

The loss of the faith that made possible the realization of Christ's promises of religious certainty, is one of the saddest tragedies of all time. The dwindling away of the faith "once delivered to the saints," that really brought to the soul the impress of the truth verifying the Holy Spirit, marked the end, in the world, for a time, of soul-saving religion. The dying of this faith was the dissolution of man's partnership with God. It was

the beginning of the night of the world's spiritual darkness during which no star of hope pierced the dense blackness. Colonel Robert G. Ingersoll, a product of the faithless, hopeless and lifeless theology formulated of the sentiment and myth that survived the loss of primitive Christianity, voiced in poetic sentences the despair of his contemporaries, when he stood beside the open grave of his brother and cried, "Life is a narrow vale between the cold and barren peaks of two eternities. We cry aloud and the only answer is the wail of our echoing cry. From the voiceless lips of the unreplying dead there comes no word!" What is the answer of modern Christianity to this "wailing cry" which has "echoed" down through the centuries of doubt and darkness, since faith dwindled to a mere insipid sentiment? Catch it as it comes from those who stand within the "narrow circle of the pulpit": "We cannot know. We can only believe."

But listen to the answer that comes from the "Mormon" pulpit: "The soul that cries aloud has, in the past, received, and does now receive, its certain answer. The lips of the dead are not 'voiceless!' From the 'lips of the dead' there has come an answer in the very time in which we live." Moroni, the history of whose contemporaries was buried beneath the dust of centuries, in a glorious, resurrected body, stood on this earth in the morning of the nineteenth century and talked to a farmer's son, and bequeathed to the doubting race the record written in gold, which is one of the last and most soul-satisfying answers to the old and yet ever new question, "If a man die, shall he live again?"

"I want to know," was the heart resolve that marked the beginning of the mightiest religious movement of modern times. Perfect faith in the word and promise of God make the resolution realization. And tens of thousands of faithful souls who have heard of Joseph Smith's first prayer, have trustingly looked up to God, and then in their hearts have exclaimed, "I know that my Redeemer lives."

"Mormonism," through the examples of its modern triumphs of faith, has brought to its faithful devotees the "testimony of Jesus," that makes man certain that there has come down to us from a former age the veritable word of God from which man may learn his divinely planned mission and destiny; that living prophets now speak the mandate of the Almighty in words that make the soul glow with the gentle warmth breathed by the Spirit of God; that the soul's sincere seeking after the Great All-Father is not in vain; that faith gives wings to prayer, and carries the soul's fervent words and wishes to the ear of Beneficence; that through the atoning blood of Christ the contrite, obedient soul may be made as white as snow; and that death does not end all, but is the portal to the life that will endure when the stars have ceased to shine!—By Nephi Jensen in the *Improvement Era.*

THE DEED OF A MOTHER.

WITH a mother's disregard of danger when her offspring is in peril, at the risk of her own life, Mrs. J. B. Stephenson, of Fulton, Mo., a frail little woman, lowered herself into an eighteen-foot well, saved her two-year-old child from drowning and climbed to the top, holding the child in her teeth by its dress.

The babe was playing near the well top, which had been left open, and stepped off backward. Mrs. Stephenson heard the child's cry and turned in time to see it fall.

Rushing to the well, the mother grasped the rope and without a moment's hesitation shot to the bottom.

The father of the child was not at home, nor were there any male neighbors near by.

Fearing that she would be seized by cramps if she remained in the cold water, Mrs. Stephenson in desperation fastened her teeth into the baby's frock and climbed the jagged wall of the well with the aid of the rope.—*Los Angeles Times.*

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Sheffield (Sheffield conference), on Thursday, June 24th, 1915, when one soul was added to the fold of Christ. President Roscoe E. Hammond officiated.

A baptismal service was held on Saturday, June 26th, 1915, at Shibden, near Halifax (Leeds conference), when one soul was brought into the fold of Christ. President Cyrene N. Bagley officiated.

DIED.

WINCHESTER.—At Burnley (Liverpool conference), June 18th, 1915, Florence Winchester. Deceased was born September 22nd, 1914, at Burnley; blessed October 11th, 1914, by Elder Niels J. Anderson.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.